

## Faith of our Fathers

People have children for a number of reasons – accidentally, on a whim, on an ego trip, or as an act of faith. They all discover that children are a lot of work and responsibility. Those who have them on faith accept that up front, spend the time necessary to raise them properly, and are willing to have more. Those without faith, not so much.

Before World War I, when white people were in the ascendancy, accounting for 30% of humanity and ruling much of the earth, we had religious faith which told us to be fruitful and multiply. More simply, we had faith in ourselves and in our children's future.

Accidents, whims and ego are simply not enough to sustain us. Lacking faith, white people are dying out. It's time to reinvestigate faith.

### How Are Children an Act of Faith?

This is an age of individualism, and in these times children rarely bring benefits to the individuals bearing them. A lot can go wrong.

Sexual reproduction is a crapshoot. Problems such as autism, hemophilia and personality disorders simply cannot be prevented. When you have children, you commit yourself to live with the result.

It is natural to want our children to be reflection of ourselves. Accomplished parents would like to see children as a channel through which they can advertise their own outstanding qualities. Unfortunately, more often than not children do not inherit their parents' sterling qualities in full measure.

In this generation children don't bring material benefits. Raising them properly is an expensive proposition. Parents sink a lot of money into education, clothes and socialization. In the best of circumstances they have the pleasure of watching them strike out on their own and become self-supporting. However, as we observe all around us, there is also the possibility that they will wind up living in the parental basement at the age of 40. Government has promised to take care of us in our old age, as it strips the rising generation of the wherewithal to help if they wanted.

It is a lucky parent whose children will tell them that they love them, stay in touch by telephone and drop by occasionally. Children of this generation have not been raised to follow the biblical commandment to honor their

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father and mother. Parents are frequently criticized openly, and may be cut off altogether.

Children may or may not decide to give you grandchildren, and if they do, they may or may not be keen to have grandparents actively involved in their lives.

Lastly, becoming a parent means committing to support the kids for 20 years or so until they reach adulthood. It is a commitment to provide them with food and shelter and the wherewithal to acquire an education. It is a bet on our own good health, that we will be physically able to take care of them.

All in all, having children is an act of faith in the reproductive process, socialization, and the society itself. It is no wonder that the majority of today's children are born of accidents, whims and ego more than faith.

### Faith in what?

In this age, when we speak of faith we usually mean faith in God. That God about whom we may hear weekly if we attend church, and to whom we may pray before meals. The God the reality of whom very few in this secular age are inclined to accept.

Even believers have to concede that God almost always works through people. It may be a miracle to survive an accident or be hired by the company of one's choice, but it is a human miracle. Humans are social animals. Consider the miracles our ancestors knew.

The farm community rallied around my grandfather's family of eight when his father died shortly after conceiving him. Other ancestors married and multiplied after surviving the Indian massacre at Fort Seybert West Virginia. Their ancestors had had faith enough to cross the Atlantic in small wooden boats, saying goodbye to their German homeland in families forever, for the sake of a new life. There are no notably religious figures in the family tree. What they called faith in God was really faith in themselves and their community.

My wife's grandmother and great-grandmother survived the Ukrainian Holodomor, which claimed the family patriarch, living to 95 and 99 years respectively. One could say that God worked to save these believers.

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Alternatively, one could say they were tough old birds who had faith in themselves and the support of their community.

Faith always expresses itself through community. The Vikings who swept down from the north a millennium and a half ago to found Kyiv may have worshiped pagan gods – Odin, Thor and Freya - but their real faith was in themselves. As Kevin MacDonald writes in [Individualism and the Western Liberal Tradition](#), their faith in each other was such that a Viking warrior was honor bound to fight to the death rather than leave a gap in the battle line. With such a warrior ethos the never-numerous Vikings came to dominate large swaths of Europe.

The intense egalitarianism of the Vikings is visible in today's Scandinavia. They took care of each other: a Viking warrior did not have to worry about his wife philandering while he was out doing battle, or who would care for his widow.

A century ago Carle Zimmerman noted the same virtue in American Indians. They believed that the tribe was immortal and that individual lives didn't matter that much. White Identitarian Julian Langness notes in "[Fistfights with Muslims](#)" that his adversaries shared this quality with his Viking ancestors. Edward Dutton (see below) echoes him in observing that it is the West's abandonment of this faith in community that is proving to be its undoing.

### An Abundance of Faith – Just Not Religious

Human beings are more interdependent than ever. We have increasingly less mastery of the mundane tasks that our ancestors took for granted. We cannot make clothes. We cannot even mend the ones we have. We cannot make or fix our houses, our cars, our computers or telephones or anything else upon which our lives depend. We have faith that other people will be there to do these things for us.

We have vast faith in government, despite increasing evidence that it is misplaced. We have faith that the police will show up with guns to protect us if bad people threaten us – even though we recognize that they don't have the resources to do it even if they wanted, and that in large parts of the cities the bad guys have the upper hand. Despite the ominous demographic reality of a coming shortage of taxpayers, we continue to have faith in government provided medical care and pensions.

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We have strong, though diminishing faith in government propaganda with regard to things like the innate equality of all peoples, sexes and persuasions and the reality of threats such as global warming, the Russians, and heterosexual AIDS. We also continue to have faith, though in decreasing levels, in central banks, fiat currencies and our armed services.

There is a curious comparison. Whereas St. Paul wrote "Now faith is the substance of things hoped for, the evidence of things not seen," our secular religion goes Paul one better. It asks us to believe things that defy the evidence of our own eyes.

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While our forefathers certainly had faith, it was often largely just in themselves and their fellow countrymen. The fact that Jefferson and Franklin were open skeptics didn't bother the other founding fathers, most of whom were quiet on the subject of belief. God is mentioned in passing in the Declaration of Independence, not at all in the Constitution.

When they professed belief, these Enlightenment men tended to describe a far removed deity, a divine clockmaker who had set the universe in motion and then stepped back to admire his handiwork and let it proceed on its own.

I observed faith in one's fellow man while building houses alongside middle-class Nicaraguans with Habitat for Humanity. Though they spoke easily and openly about God, their faith was in their community. It was evident again in the little German settlement of Puerto Alicia on the Uruguay River in Argentina. While a Reformed church stood at the center of their community, their faith was in the ability of their community to thrive in a far country eight decades after their flight from Germany. The Jews who are happiest with family, and have enough grandchildren to carry on the line, express their religious beliefs as much through solidarity with their community as overt adherence to scriptures.

### The Evolution of Faith

Faith has deep evolutionary roots. Primates cannot survive without some sort of family and tribal affiliation. Monkeys and apes recognize close relations as friendly and more distant relatives as competitors. Frank Salter

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codified such bonds in his book "[On Genetic Interests](#)."

It is in the evolutionary interest of an individual to pass on his genes to the next generations. The most obvious channel is via his own children, each of whom inherit half of his genome. More distant relations carry proportionally less: nephews and nieces, one fourth; cousins, one eighth and so on.

However, if you go far enough back within any breeding group, everybody is related. Salters' observation is that a person's genome is carried by bits and pieces many times over within the population. Supporting our tribesmen and countrymen serves our own genetic interests.

The connection used to be much more obvious in European communities, and is still obvious among others. Watusi (Nuer), Mbuti (pigmy) and the Kayapó tribesmen among whom I spent time have small gene pools with a history of endogamy. They instantly recognize each other as close kin by their physical appearance and their language. In Asia, even the large populations of Korea, Japan and China look more alike than we Europeans. Their natural instinct to stick together makes evolutionary sense. Helping a fellow countryman is in some degree, sometimes a fairly high degree, helping your own genetic interest.

Residents of a multicultural land such as the United States may share very little of their genome with the people next door. Those within the community can have no genetic stake in each other. As of Harvard's [Robert Putnam](#) reports, this is readily evident from the lack of fellowship among neighbors.

The upshot is that parents in today's West don't have community support. Other people in their lives do not have a genetic interest in their children. In our atomized society they are separated as well from blood relatives – siblings, parents and grandparents tend to allow careers to move them to different places.

When having children is in nobody's interest but that of the couple themselves, and there is little prospect of getting support from families and neighbors, people are not inclined to have kids. When the primary childcare alternative is paid help, often by people of a different ethnicity, parenthood is simply not a very attractive alternative.

The white race – every race – evolved in communities of closely related

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people. Helping others in the community was in our own genetic interest because those in the community shared our genome. It simply made good evolutionary sense.

Today we often have nothing more in common with our neighbors than membership in the human species. It is a pretty thin claim on our loyalty to them – or their loyalty to us. It would not make sense for them to extend faith to us, or vice versa.

In fact, the sense of altruism which evolved to a higher level among white people than others works to our disadvantage. We have a misplaced faith in the goodwill of other peoples. They do not make the same mistake with regard to us. They take advantage of our good nature.

The parts of the world in which populations are continuing to grow are not coincidentally the ones in which shared genetic interests are most obvious – Muslim and African communities. Those interests are powerful enough to overcome significant handicaps, as Edward Dutton notes in [\*Why Islam Makes You Stupid . . . But Also Means You'll Conquer The World.\*](#)

### Faith's Role in My Life

I started a second family late in life, one that I may not see grow to adulthood. There is a considerable risk that I may not be able to contribute time and effort to changing diapers, walking them to school, cooking and doing the dishes – raising them. There is a risk as the world sails blissfully toward a financial black hole of unsupportable debt and a birth dearth that means taxpayers will simply not be there to pay my Social Security.

We are lucky to live in Ukraine, among people who recognize their kinship with my wife and children. Centuries of hardships of taught them to take care of each other.

They show their faith in thousands of little ways. They give my kids candies in the market. They remind me that the kids should keep their hats on and their jackets zipped to stay warm. My wife's mother trekked daily across town to care for her own failing mother. When grandma was with us, grandpa did it instead. There wasn't any question – such family obligations are accepted without thought. My son's teachers are seriously interested in his moral development. To them it is more than just a job – it is the future of their

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country.

I have faith that if something happens to me, our friends and neighbors will rally around my widow and give her support in raising the children. There are people she will be able to call on for advice.

The United States, where the bulk of my assets remain, is a different question. Even living there during my prior marriage I had relatively few friends to whom I could turn for financial advice. I did estate planning the American way – using a paid professional. He knew all of the dodges to avoid inheritance taxes, and the legal dodges to avoid challenges to the will, but simply was not in a position to assure that my widow would receive good advice on managing my affairs after my demise. We did the best we could. Fortunately I didn't die and the family never found out if it would work.

It's the same situation today. I'm confident I can set up an interlocking set of living trusts, wills, and other legal documents to ensure that my estate hangs together for my children. The problem is one of faith – who can I name as trustees? There are few American friends and close relatives with a stake in the well-being of my children – even fewer likely to survive me.

### Faith In the Future

Among other things, having children is a vote of confidence in the world into which those children will grow up. That confidence has been waning – already low birth rates have plummeted throughout the developed world.

It is clear that significant changes are coming. The current economic expansion has been on life support, with massive infusions of money created out of thin air for years now. The artificiality is becoming clear to the common man. Devices such as stock buybacks and central bank intervention have lifted stock market indices astronomically while profitability has been stagnant.

Consumer, corporate and government debt have grown at an unsustainable pace. Most people need to borrow to keep their heads above water. Money raised through corporate borrowing has mostly found its way into the pockets of managers and investors. Governments are buying domestic peace through redistribution plans that are bound to fail in the long run – a free lunch cannot go on forever. Talk of returning to fundamental values in the

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monetary sphere – the gold standard – is getting louder.

The growing uncertainty breeds fear. A crisis is looming – maybe several – and we don't know their nature. Is this a time for faith and optimism?

In a perverse way, it is. Intelligent people, who would presumably bear intelligent children, have been shortchanged by the diversity mantra of the past few decades. Evolution has spun backwards as governments ensured that even the least competent of children would grow to reproductive age. They have bred... burdening the more productive members of society. The transaction can be as direct as welfare or indirect in the form of hiring preferences, do-nothing government jobs and the like.

A broad system failure is likely to usher in a return to another gold standard – honest wages for honest work. The system of preferences will fall of its own weight. Assuming our children are born competent, and we have passed along our tradition of honesty and hard work, their talent should be in great demand after the collapse.

Few such people are being born, and their labor will have to sustain a society with a lot of nonworking elders and many offspring of the less capable. They will benefit from a demographic bottleneck akin to the Black Death or the Great Depression.

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The worst of times bring out the best in men. However this age of anxiety concludes, it will be a time for action. My Ukrainian American boss loved the saying "In chaos there is opportunity." Louis Pasteur said "Fortune favors the prepared mind."

We can prepare ourselves, and especially our children, by joining into communities of like-minded people. I wrote above of my delight in finding them in Nicaragua and Argentina; I have seen them as well in Honduras and especially here in Ukraine.

I recently found a short catalog of what to look for in an unexpected source – "[How to live to 100.](#)" The author writes that a culture in which to enjoy long life includes networks of family and community relationships, religious faith, traditional (simple, somewhat repetitive) diet, and a low stress, highly social



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style of life. Environment includes fresh air and the absence of big-city stressors, traffic noise and excessive hurry. They can still be found in rural America and in religious communities such as the Mormons even in the city.

Help your children develop faith in themselves by developing skills. My children enhance their self confidence through conversation with the adults whom they meet on the street, public transportation and in the stores. Cooking, fixing things and taking responsibility for their own clothing, cleanliness, tidiness and meals is a start. Give them the opportunity to help other children and adults by sharing language and study skills, by babysitting and doing things on the computer.

Use your free time to develop ties to the community. Invite people over to appreciate your cooking skills – or especially your children's! Sing Christmas carols together. Participate actively in your PTA and in neighborhood associations.

There is a great deal of satisfaction to be found in community. More than that, human history has shown time after time that people with a sense of community tend to survive crises. The Russian saying "better 100 friends than 100 rubles" is born of deep experience.

It is time to return to a third gold standard – Christ's "Love your neighbor as yourself." In His day a person's neighbor was generally like himself – genetically similar. Samaritans were cousins to the Jews just as Polish are cousins to us Ukrainians. It is a call to celebrate our commonality.

Faith in yourself will be critical for you and your children in the difficult times shortly to come. Faith in the community is an extension – it is a reflection of the fact that your evolutionary future is bound up with that of the similar people who surround you. Kingdoms rise and fall – they are presently collapsing – but the kindness and support of people in your community is eternal. The time to connect is now.